NAVY CHAPLAINS BULLETIN

SUMMER 1954

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NAVY CHAPLAINS BULLETIN

Published quarterly by the Chaplains Division, Bureau of Naval Personnel, as a source of information and inspiration to all Navy Chaplains.

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NAVY DEPARTMENT
BUREAU OF NAVAL PERSONNEL
WASHINGTON 25, D. C.

CHIEF OF CHAPLAINS

TOOLS

The emphasis in this issue of the Chaplains' Bulletin on supplies, which are in effect the tools of our ministry, recalls to mind a tale told by a traveler of his visit to an up-stairs room in a modest dwelling in Dresden, Germany. There in the corner of that room his guide pointed with pride to some rather simple tools of a specific trade. On the table were a number of rather ordinary looking paint brushes; simple little things composed of a stick, a small ferrule and a tuft of camels' hair, worth, at the most, but a few cents. Still those simple tools by allowing themselves to be placed obediently in the master hands of Heinrich Hofmann were partners with him in such masterpieces as "THE BOY JESUS IN THE TEMPLE."

Tools in themselves have little if any intrinsic value. Their value is related entirely to the manner and the extent in which they are used. In the hands of a craftsman or artist they are instruments for the creation of strength and beauty. In the hands of a child or one bent on mischief, they mar and destroy. The same tools can be used for building or for wrecking, it all depends on who uses them.

As chaplains we achieve our highest worth and conform to our noblest destiny when we become tools in the hands of Almighty God. As we view ourselves we must marvel that God has deigned to take up into His hands for the purpose of accomplishing His wonders, such as you and me. We must ever remain conscious of the fact that by allowing ourselves to be used obediently in the performance of His Will we become partners with Him in the building of monuments in human hearts which are above and beyond the ravages of time.

E. B. HARP JR.
Chief of Chaplains

OUR FRONT COVER:

Captain George A. Rosso, District Chaplain of th 12th Naval District, celebrates Mass on the deck of th USS BREMERTON in San Francisco, Calif. The ship wa part of Task Force 12 that put into that port during sprin Fleet Exercises. The public was invited to attend Divi Services on board the various ships of the Task Force and they responded to the invitation in large numbers.

Chaplain F. D. Hewitt, Staff Chaplain, Cruiser Destroyer Force, Pacific Fleet also invited students fro several seminaries in the San Francisco area to come o board the BREMERTON for a tour of the ship. Photo San Francisco Call Bulletin.

The Moral Guidance Movement Within The Naval Establishment

An Address given by Rear Admiral E. B. Harp, Jr., CHC, USN, at Litchfield Park, Arizona on 28 March 1954.

(As the Navy further develops the Character program beyond the Recruit level, more and more Navy Chaplains will be called upon to speak to religious and civic groups concerning this important aspect of Navy Life. The following address delivered by the Chief of Chaplains is a forthright statement covering the background, content, and challenge of the Navy's Character Guidance program. If furnishes Navy Chaplains with pertinent information and suitable quotations for speeches and articles which they may be called upon to prepare).

Most of you are familiar with this little story, one that recently captured my attention. It seems that a well known business executive prepared to spend a quiet evening at home. He wanted to catch up on some of his current reading No sooner was he comfortably seated in an easy chair when his young son started interrupting with the usual childish questions and projects. In order to overcome the difficulty, the father took a magazine and tore off the back cover which happened to be a map of the world. They he cut it into small pieces, making a jig-saw puzzle out of it. With an air of triumph he gave the puzzle to his son, knowing it would keep him occupied for a considerable length of time. Hardly more than five minutes had passed when the boisterous lad broke forth with the glad tidings that "the map was finished." The father was amazed. "How in the world did you do it so quickly?", he asked. "Well," the boy replied, "it was very easy." "On the other side of the map was the picture of a man. When I put the man together I found the world was in perfect order."

This incident might well serve to introduce an area of thought that is of great concern, not only to religious and educational leaders, but to each of you present here this afternoon. For in spite of the fact that our standard of living in the United States is the highest in the world; that physically we are the healthiest people in the world, and that greater educational opportunities exist here in our country than in any other place in the world, it nevertheless appears that we have not made the significant progress we should or could have made in one very important area of man's development; namely, his moral and spiritual development here and now. I feel that General Omar Bradley summed up our predicament about as well as anyone when he said in a recent address: "With the monstrous weapons man already has, humanity is in danger of being trapped by its moral adolescents Our knowledge of science has clearly out-stripped our capacity to control it. We have many men of science, too few men of God. We have grasped the mystery of the atom and rejected the Sermon on the Mount."

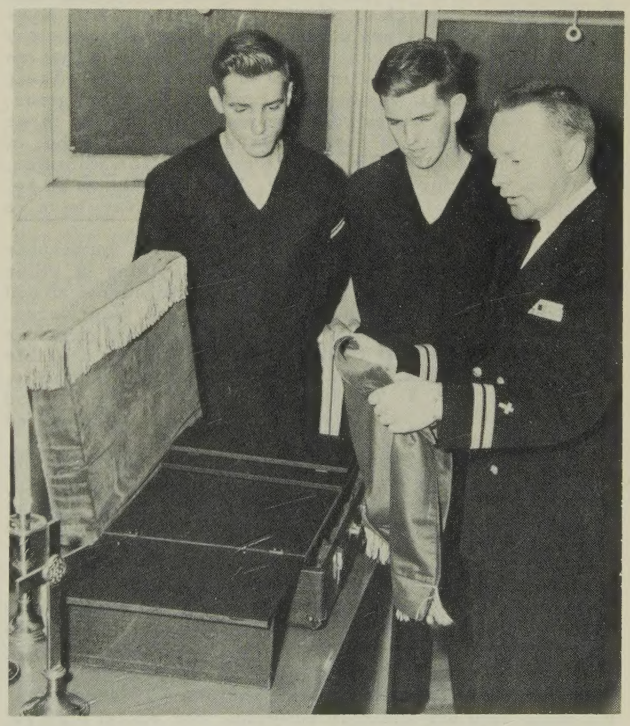
We who carry on our ministry in the armed forces are cognizant of a very grave and serious responsibility. It is our obligation to provide ample opportunity for the moral and spiritual growth of the young men and women who wear the uniform of our country. However, it is an obligation that goes beyond the military chaplaincy. It is one recognized by our military leaders generally, beginning with our Commander-in-Chief himself, the President of the United States. This afternoon then, I desire to point out to you briefly the steps we are taking to discharge this solemn obligation.

Here at the beginning we might ask the question: "What is this moral guidance movement?" So far, we have not been able to define it in any final or fixed terms. Since, in its present context, it is a relatively new venture - a pioneering endeavor - we know there will be changes and further developments. There are, however, certain fundamental concepts.

It is, first of all, what the title of the program basically implies - Character Development. It is an endeavor to improve the individual's moral and spiritual stature so that he may live in a greater degree of harmony with himself, his fellow man, and his God.

Every individual has character. True, it may not be a 'good' character; it might be a 'bad' one, but it is character nevertheless. It is our belief, however, that character can be changed, that better habits can be formed, that higher motives can be engendered, and that more worthy ideals can be developed in all people everywhere. Now, this movement is not to be construed as a twentieth century reformation, or even a transformation. We have no illusions that it will bring about a moral utopia among our service personnel. But we do know that God works in us and through us; that we all have the power to grow and develop morally and spiritually as well as physically; that such attributes as unselfishness, decency, respect for others, integrity, moderation, devotion, and self-sacrifice can be made a vital part of our daily living. In other words, we believe the only way we can have a better world is to have better men. And the only way we can have better men is to provide the environment and the constructive moral influences that will make better men. That, in essence, is the moral guidance movement - a movement which is part of our total religious program.

Having briefly described the program, the next question that might naturally follow is: How is our Moral Guidance Program implemented? Right here I would like to empha-



ALTAR CLOTH is placed on altar by LT Oscar Weber, ChC, USN, as he shows Donald E. Lane, SA, USN, (left) and Lawrence W. Shaw, SA, USN, how to set up a portable altar.

size the fact that the Moral Guidance Program is a Command function. It is not a movement belonging solely to position and training, are vitally interested and take a the chaplain, although our chaplains, because of their leading part in the implementation of the program.

The movement, in its present form, received its impetus from a joint directive issued by Vice Admiral J. L. Holloway, Chief of the Bureau of Naval Personnel, and General L. C. Shepherd, Commandant of the United States Marine Corps. This directive, sent to all ships and stations, orders the following action on the part of all of our military leaders who are functioning either in a command or supervisory capacity: "Every means must be exercised to strengthen the moral, spiritual, and religious lives of the officers and men of the naval establishment in order that the service may not fall into disrepute." The directive further states that, "..... vulgarity and the cheapening of moral standards must result inevitably in the lowering of morale and the undermining of legitimate authority. Therefore, it is the Command responsibility to encourage the growth of moral responsibility, spiritual values, and strong self-discipline in the individual." It is well to note that this is the first time formal orders have ever been issued officially to specifically cover moral training.

How then, you may ask, does this program function? What are the ground rules? What part do our chaplains have to play?

The program is constructed on three levels. The first covers the Recruits in our Navy and Marine Corps Training Stations. All of them receive a series of six basic lecture-discussions. We use the 'lecture-discussion' terminology advisedly because it is more than a formal lecture. It involves group participation and discussion. Here we deal with such subjects as Citizenship, Responsibility, Sex Education, Marriage and Family Life, Moral Principles, and Religion.

These courses are compulsory, not voluntary. They are an integral part of the total recruit training program. In other words, we deal with a captive audience. What is more, most of the classes are conducted by chaplains irrespective of church or religious affiliation. This, however, does not pose any problem. It does not violate any individual's constitutional rights. The reason is that we do not deal with doctrinal matters but rather with the basic moral and natural laws which are common to all religions.

You may be interested in knowing that during these particular courses of instruction a sizeable number of our young men and women come in contact with a minister, priest or rabbi for the first time. We know this to be so, for by actual count 42% of those entering the Navy have no formal church connection or affiliation.

Moreover, those who are members of a particular church have an opportunity to meet chaplains of other faiths. In other words, our Protestant personnel attend classes conducted by Catholic priests and vice versa. Jewish personnel may have either a Protestant minister or a Catholic priest as their instructor. This is possible because moral guidance is neither Protestant, Catholic, nor Jewish. It is, for lack of a better term, 'good Americanism' or, still more to the point, 'good United Statesism.'

Our chaplains adhere to a strict code of consideration. They respect each man's opinions and religious beliefs. They avoid controversial religious issues. They realize the potential significance that each presentation may have in vitally influencing the destiny of every person in the group.

Not only the manner of presentation, but the close cooperation between chaplains of different religious faiths has a valued significance. Here the serviceman meets and converses, in many instances for the first time, with religious representatives of other than his own faith. This cannot help but build a better understanding among people. It cannot help but diminish religious and racial bigotry. And ultimately, it will most certainly make for better citizenship throughout our land.

It is not only the relationship that exists between the chaplain and his men that has a particular significance, but also the close relationship existing among the men themselves. For we have men of different creeds, different races, and different backgrounds discussing moral principles that concern not one particular group or segment of society but principles that are basic and concern the welfare of all.

I am reminded of an incident that occurred at one of our Retraining Commands, where men are sent for disciplinary action. One of our chaplains was conducting a discussion under the general heading of Responsibilities. Before him was a group of thirty-five men of various creeds and races who came from all over our land.

It is always the desire of the chaplain to have the individuals in the group participate as actively as possible, so he asked a young negro lad to lead a portion of the discussion. As the class progressed, someone brought up the matter of being either "a part of the problem" or "a part of the solution." The chaplain asked the young negro if he would explain the difference to the class. Momentarily he faltered, but only for a moment. Then, in his own unique way, he said: "Well, it's this way. There are nine men on a baseball team. If one of the players starts to break training, drinking and staying out late at night and breaking other rules, and the team starts losin' - that man's part of the problem. But when he obeys the rules, follows the coaches' instructions, and the team begins winnin' again - then he's part of the solution." In conclusion, he also made this very poignant observation; a statement of utter honesty and sincerity: "Chaplain, the reason I am here is because I have been part of the problem. But so help me, from now on, I'm going to be part of the solution."

The moral guidance movement does not stop with the recruit in basic training. Recently we developed the second level, which is now functioning in the Service Schools throughout the Naval Establishment.

Here the discussions are geared to meet a somewhat higher educational background. The topics at this level deal with subjects such as: LETS LOOK AROUND -- a sharply focused look at conditions in the world; a look at trends in America. LETS LOOK AT ME -- in this area we emphasize the importance of personal worth and self-understanding. HOW IMPORTANT IS WHAT I WANT? -- the re-examination of values in their relationship to conduct, goals, and the welfare of others. CAN I LEARN TO TAKE IT? -- this deals with the tensions of everyday life and how they can be resolved. LETS LOOK AT MY FREEDOM -- a discussion which points out the close relationship between freedom and responsibility. In addition, there are five other topics in this series -- all dealing with the vital forces that play upon the life of the individual within the framework of the military community.

I might add at this point we are presently engaged in developing the Third Level of discussions. This series when completed, will provide moral guidance coverage for all our personnel in ships and stations at home and abroad. Furthermore, many of our Moral Guidance discussions are augmented with special motion pictures prepared and sponsored by the Chaplains Division. These movies include such titles as: TO BE HELD IN HONOR -- a picture dealing with continence; LETS GET IT STRAIGHT -- a picture on temperance; PULLING YOUR OWN WEIGHT -- this covers the area of cooperation and team work. The combination of lecture-discussions with movies presents a well rounded program which we feel is definitely helping the individual achieve a greater degree of moral integrity and to live in harmony with himself, his neighbor, and his God.

Finally, you may ask: Why this program? Why is the Navy, a military machine, so vitally interested in character development and the preservation of moral standards?

Why? First of all, because the Navy is made up of men. Not objects, or things, or numbers, or particles of matter, but moral and spiritual beings -- in short children of Almighty God. As Admiral Mahan has so aptly phrased it: "The Navy is no better than the men who are in it." So we have this program, not only to preserve but to nurture and develop the moral and spiritual stature

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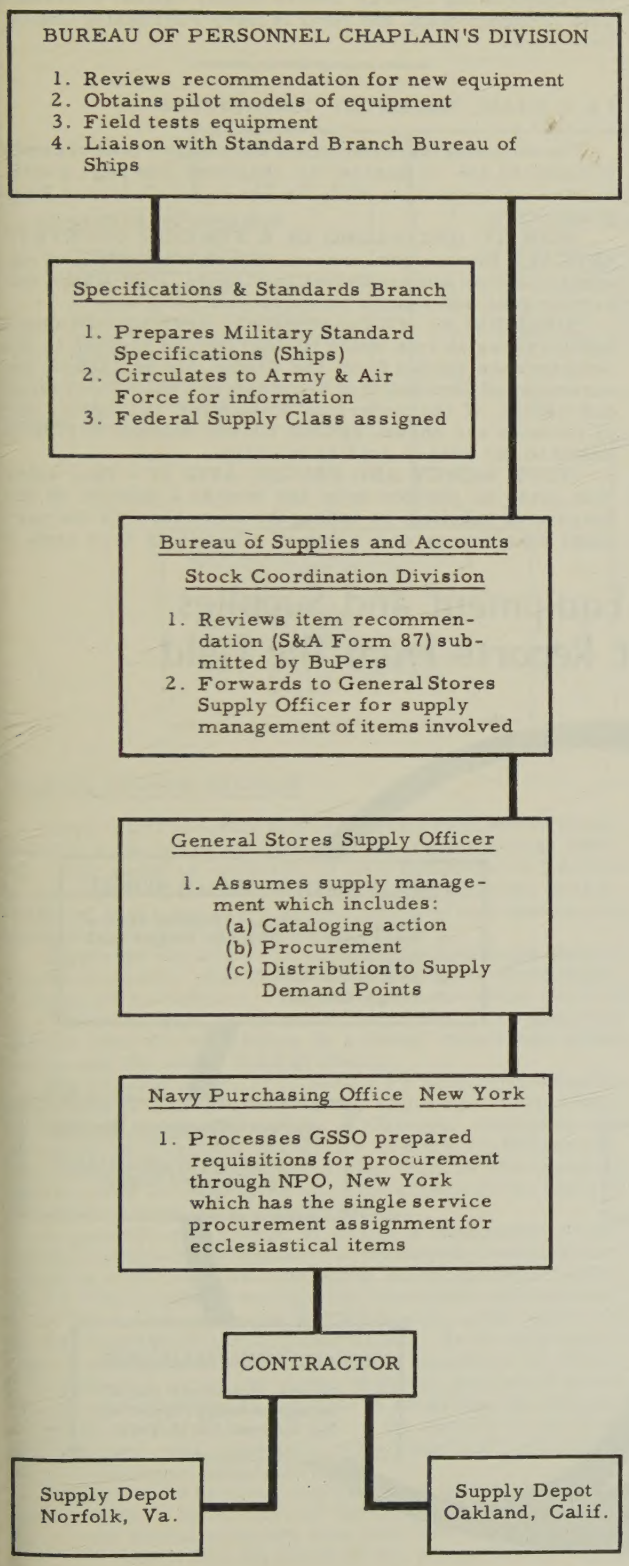
Equipment, Supplies and Materials for the Navy Chaplain

PROCEDURE FOR STANDARDIZING EQUIPMENT


BUREAU OF PERSONNEL CHAPLAIN'S DIVISION
1. Reviews recommendation for new equipment
2. Obtains pilot models of equipment
3. Field tests equipment
4. Liaison with Standard Branch Bureau of Ships
Specifications & Standards Branch
1. Prepares Military Standard Specifications (Ships)
2. Circulates to Army & Air Force for information
3. Federal Supply Class assigned
Bureau of Supplies and Accounts
Stock Coordination Division
1. Reviews item recommendation (S&A Form 87) submitted by BuPers
2. Forwards to General Stores Supply Officer for supply management of items involved
General Stores Supply Officer
1. Assumes supply management which includes:
(a) Cataloging action
(b) Procurement
(c) Distribution to Supply Demand Points
Navy Purchasing Office New York
1. Processes GSSO prepared requisitions for procurement through NPO, New York which has the single service procurement assignment for ecclesiastical items
CONTRACTOR
Supply Depot Norfolk, Va.
Supply Depot Oakland, Calif.

Ecclesiastical equipment and supplies and Character Education materials are of concern to all Chaplains. In this issue of the Chaplains' Bulletin the Chief of Chaplains again expresses his desire that all Navy Chaplains should be acquainted with the procedures relating to equipment and supplies.

In order to present the essential procedures of interest to you a series of charts has been prepared as follows: (a) Procedures for Standardizing Equipment (b) Budget (c) General Information such as inventory control and carrying points and (d) Requisitioning Procedures for Standard and Non-Standard Stock.

Approximately two years ago a committee was appointed by the Armed Forces Chaplains Board to make a survey of ecclesiastical equipment and supplies used by the Armed Forces. This committee is composed of a representative from each of the three Chief of Chaplains Staffs. As a result of the survey a list of equipment and supplies used by the Navy, Army, and Air Force was prepared and approved for Standardization by the Office of the Secretary of Defense, Defense Supply Management Agency. The Navy Purchasing Office, New York, was given the single service procurement assignment for all ecclesiastical equipment and supplies, and the Standards Branch, BuShips was given the assignment of preparing Military Standard Specifications for ecclesiastical items of supply.

The chart on the "Procedures for Standardizing Equipment" presents the various steps that we follow in the standardization process. Although the system appears to be rigid, there is flexibility--new items can be added, old items deleted and revised. Therefore we invite your comments on the equipment now in use or recommendations for new items. But please bear in mind that it requires approximately twelve months from the time a new item for stock is proposed until it is in stock and ready for issue.

One direct result of the standardization program and the maximum use of the single service procurement agency, has been economy The Chaplains' Division has been able to utilize the funds saved in advancing other programs that would have been delayed until money was available.

The Chaplains' Division budget requires advanced planning. For the fiscal year 1955 which begins 1 July 1954, approximately $250,000 will be available for ecclesiastical equipment and supplies including visual aids for the Character Education Program. In the preparation of the Chaplains' Division budget the Material Requirements Reports submitted by Chaplains are of great importance. The chart on "Budget" indicates how these reports are converted to money requirements in order to provide what you tell us is needed. In addition to your requirements the Division incorporates into the budget, funds required to implement programs conducted at the Bureau level.

Beginning with 1 July 1954, fiscal year 1955, Fleet and District Chaplains will receive allotments to cover consumable supplies and standard stock ecclesiastical equipment. This represents a change from previous years in that requisitions for standard stock ecclesiastical equipment will be forwarded to the appropriate Fleet or District Chaplains instead of to the Chaplains' Division, Bureau of Personnel. The operation of this procedure is explained in the Chart on Requisitioning Procedures for Standard and Non-Standard Stock.

It is to be noted that in the prescribed "Requisitioning Procedures" chart Supplies and Accounts Form 43 will be used by Chaplains afloat and ashore in requisitioning Standard Stock items of ecclesiastical equipment and supply. These standard items are listed on the "Material and Requirements Form" and in the General Stores Section of the Navy Material Catalog. The former listing is the most up to date. However, a new catalog of ecclesiastical items will be distributed in August 1954, a copy of which will be mailed to each chaplain on active duty.

The unit chaplain in preparing Form 43 for submission

to the appropriate Fleet or District Chaplains will note the following:

(a) TO: SUPPLY OFFICER - General Supply Depot, Norfolk, Va. (for class 62 & 36 items) or Oakland, Calif. (for class 62 items) depending on your duty station. The "rule of thumb" to use is to determine the Depot that can ship the material in the shortest possible time involving the least transportation charges. If you are on the West Coast your requisition for class 36 items, portable organs, hymn books, and transcription sets will be sent to the Supply Depot, San Diego, Calif.
(b) DELIVER TO - Give complete shipping instructions (your supply officer can provide this)
(c) BY - Date required - Allow at least thirty days.
(d) PRIORITY - "A" Emergency; "B" Maintenance, Construction, Conversion Overhaul, and Operation; "C" Allowance and Interim - (See S & A Manual Supply Ashore Chapter 3, paragraph 23004) In most instances you will be using Priority "C."
(e) PACKAGES TO BE MARKED - Usually "For Chaplain."

On the top right hand section of Form 43 is a place for the name of your ship or activity, date, etc., however, the space for accounting information is to be left blank and to be filled in by the appropriate Fleet or District Chaplain.

Due to certain administrative allotment problems we are requesting that for the present time chaplains on duty with Marines, MSTS and Coast Guard forward Form 43 to the appropriate Fleet or District Chaplain via your Supervisory Chaplain. The Supervisory Chaplain will screen the request and forward it to the Fleet or District Chaplain for accounting purposes and forwarding to the correct supply depot.

The Chart on General Information is self-explanatory and designed to give an over-all picture. The abbreviation GSSO is for General Stores Supply Office, Philadelphia, Pennsylvania, and NPO is Navy Purchasing Office, New York.

I & E FILMS, RECENTLY DISTRIBUTED

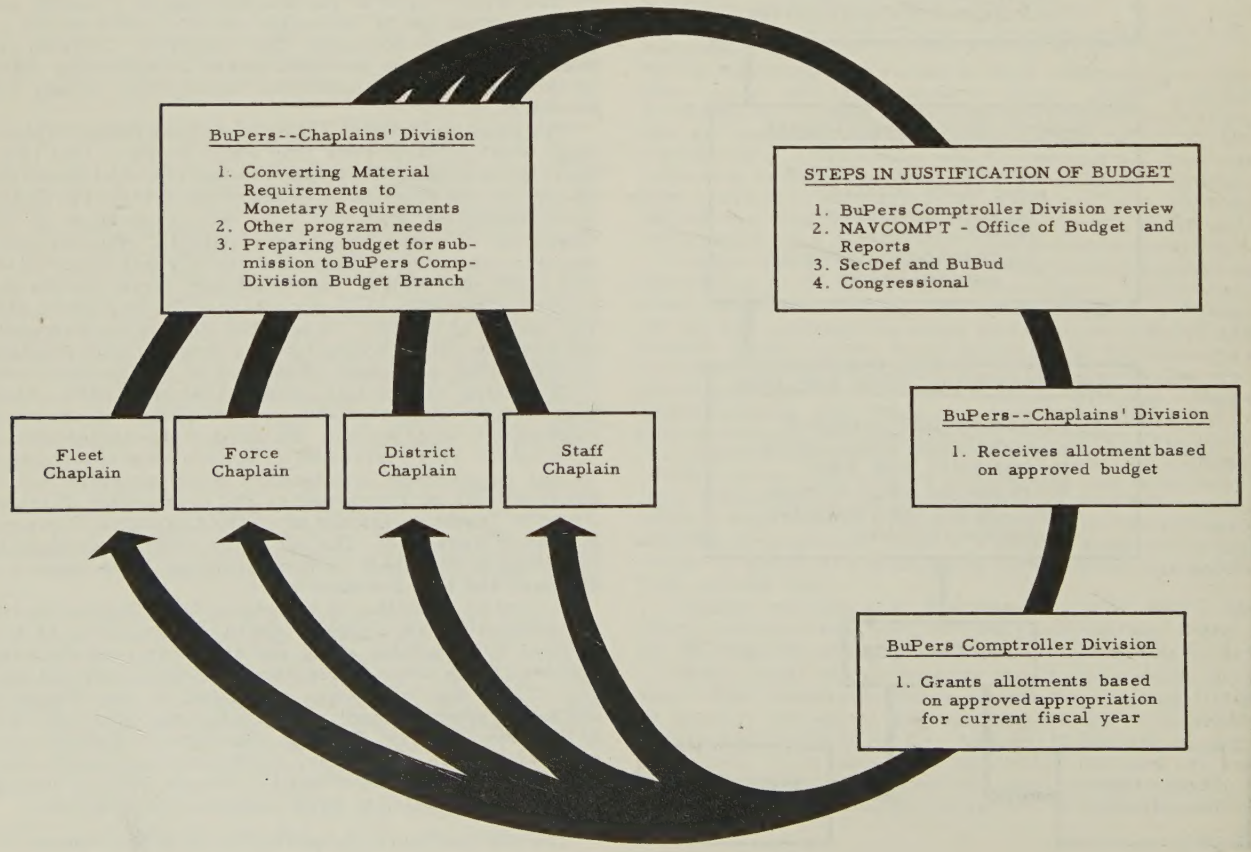
The following Information and Education Films recently distributed are of interest to chaplains and have possibilities in connection with the Character Guidance Program.

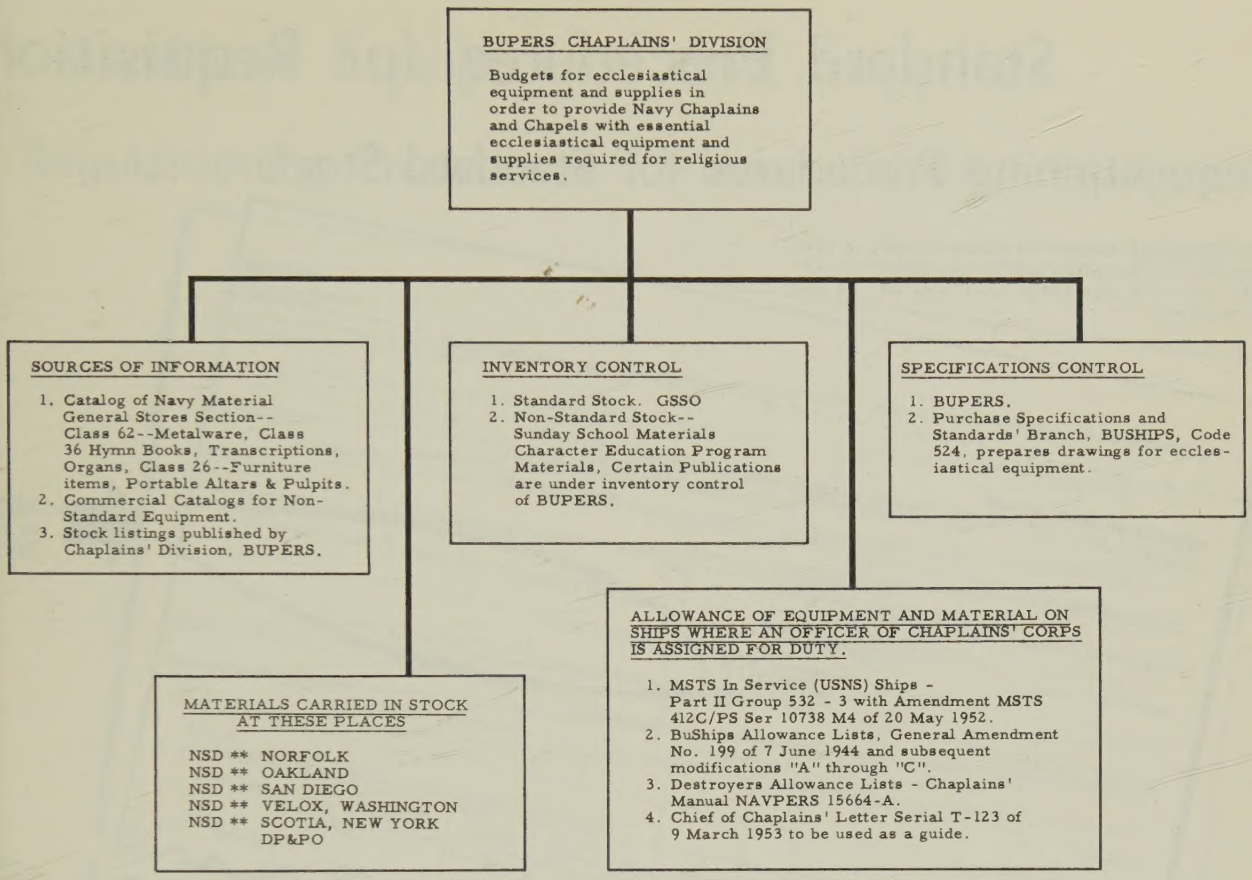
"HOW TO GET ALONG IN A FOREIGN COUNTRY" AFIF 44 - Encourages respect and understanding of existing customs and traditions in strange lands where our service men and women serve or visit.

"DECISION AT WILLIAMSBURG" AFIF 45 - Dramatically recreates in a color filmograph the prelude to the independence period from the Stamp Act in 1765 to the surrender of Cornwallis at Yorktown in 1782. The causes and events of the American Revolution throughout the 13 colonies are shown, and the citizen-soldier of 1776 is linked to the citizen-soldier of today.

"YOUR MONEY-AND PRICES" AFIF 47 - This color film gives to service men and women a picture of the dangers of inflation, by telling the story through the personal experiences of a group of citizens of "our town."

Budget for Ecclesiastical Equipment and Supplies
Your Material Requirement Reports From The Field


BuPers--Chaplains' Division
1. Converting Material Requirements to Monetary Requirements
2. Other program needs
3. Preparing budget for submission to BuPers Comp-Division Budget Branch
STEPS IN JUSTIFICATION OF BUDGET
1. BuPers Comptroller Division review
2. NAVCOMPT - Office of Budget and Reports
3. SecDef and BuBud
4. Congressional
Fleet Chaplain
Force Chaplain
District Chaplain
Staff Chaplain
BuPers--Chaplains' Division
1. Receives allotment based on approved budget
BuPers Comptroller Division
1. Grants allotments based on approved appropriation for current fiscal year


BUPERS CHAPLAINS' DIVISION
Budgets for ecclesiastical equipment and supplies in order to provide Navy Chaplains and Chapels with essential ecclesiastical equipment and supplies required for religious services.
SOURCES OF INFORMATION
1. Catalog of Navy Material General Stores Section--Class 62--Metalware, Class 36 Hymn Books, Transcriptions, Organs, Class 26--Furniture items, Portable Altars & Pulpits.
2. Commercial Catalogs for Non-Standard Equipment.
3. Stock listings published by Chaplains' Division, BUPERS.
INVENTORY CONTROL
1. Standard Stock. GSSO
2. Non-Standard Stock--Sunday School Materials Character Education Program Materials, Certain Publications are under inventory control of BUPERS.
SPECIFICATIONS CONTROL
1. BUPERS.
2. Purchase Specifications and Standards' Branch, BUSHIPS, Code 524, prepares drawings for ecclesiastical equipment.
MATERIALS CARRIED IN STOCK AT THESE PLACES
NSD ** NORFOLK
NSD ** OAKLAND
NSD ** SAN DIEGO
NSD ** VELOX, WASHINGTON
NSD ** SCOTIA, NEW YORK
DP&PO
ALLOWANCE OF EQUIPMENT AND MATERIAL ON SHIPS WHERE AN OFFICER OF CHAPLAINS' CORPS IS ASSIGNED FOR DUTY.
1. MSTS In Service (USNS) Ships - Part II Group 532 - 3 with Amendment MSTS 412C/PS Ser 10738 M4 of 20 May 1952.
2. BuShips Allowance Lists, General Amendment No. 199 of 7 June 1944 and subsequent modifications "A" through "C".
3. Destroyers Allowance Lists - Chaplains' Manual NAVPERS 15664-A.
4. Chief of Chaplains' Letter Serial T-123 of 9 March 1953 to be used as a guide.

POSTGRADUATE STUDIES

The present program of postgraduate studies for Chaplains is expected to continue for the academic year 1955-56. The quota is expected to be a minimum of five and a maximum of ten Chaplains depending upon the availability of funds and the numbers of Chaplains that can be spared from the field for such studies.

Chaplains who desire to apply for postgraduate studies for the academic year 1955-56 should submit their applications in accordance with BuPers Instruction 1520.15 of 19 March 1953, prior to 30 June 1954. The applicant should indicate his choice of schools from those listed below and the major field of study.

The present policy is to assign Protestant and Jewish Chaplains to Harvard University, Columbia (Union) University or to the University of Chicago. Catholics are assigned to Fordham University or Catholic University The assignment of Chaplains to other than the above named universities in considered when the nature of the desired courses warrant such consideration.

A general major field of study is designated by the Chief of Chaplains. Chaplains are presently designated to major in such fields as Counseling, Hospital Ministration, Audio Visual Aids, Penology and Personnel Administration. This does not mean that a Chaplain must select all of his courses in one of these fields. He is expected to take a minimum of twelve (12) and a maximum of fifteen (15) semester hours per term. A goodly portion of these hours may be devoted to subjects in other than the assigned field provided such subjects, in the opinion of the Chief of Chaplains, will contribute to the Chaplain's effectiveness in his Naval Chaplaincy.

Regular and Reserve Chaplains on active duty are eligible to apply. In the case of USNR Chaplains, however, their total period of active duty plus their obligated duty must not exceed five (5) years at the completion of their studies. In other words, a USNR Chaplain who engages in postgraduate work during the year 1955-56 must not have had more than five (5) years of active duty by June 1958. The year of postgraduate studies counts as part of that active duty period.

Chaplains who have applied and have not been selected should not hesitate to reapply. Rotation dates, place and type of duty at the time the application is considered, etc., although not determining factors, do, at times, influence the choice of the board. The situation of a Chaplain in these respects might be different after the period of a year or two.

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CHIEF OF CHAPLAINS, U. S. NAVY, COMPLETES TOUR OF NAVAL ACTIVITIES

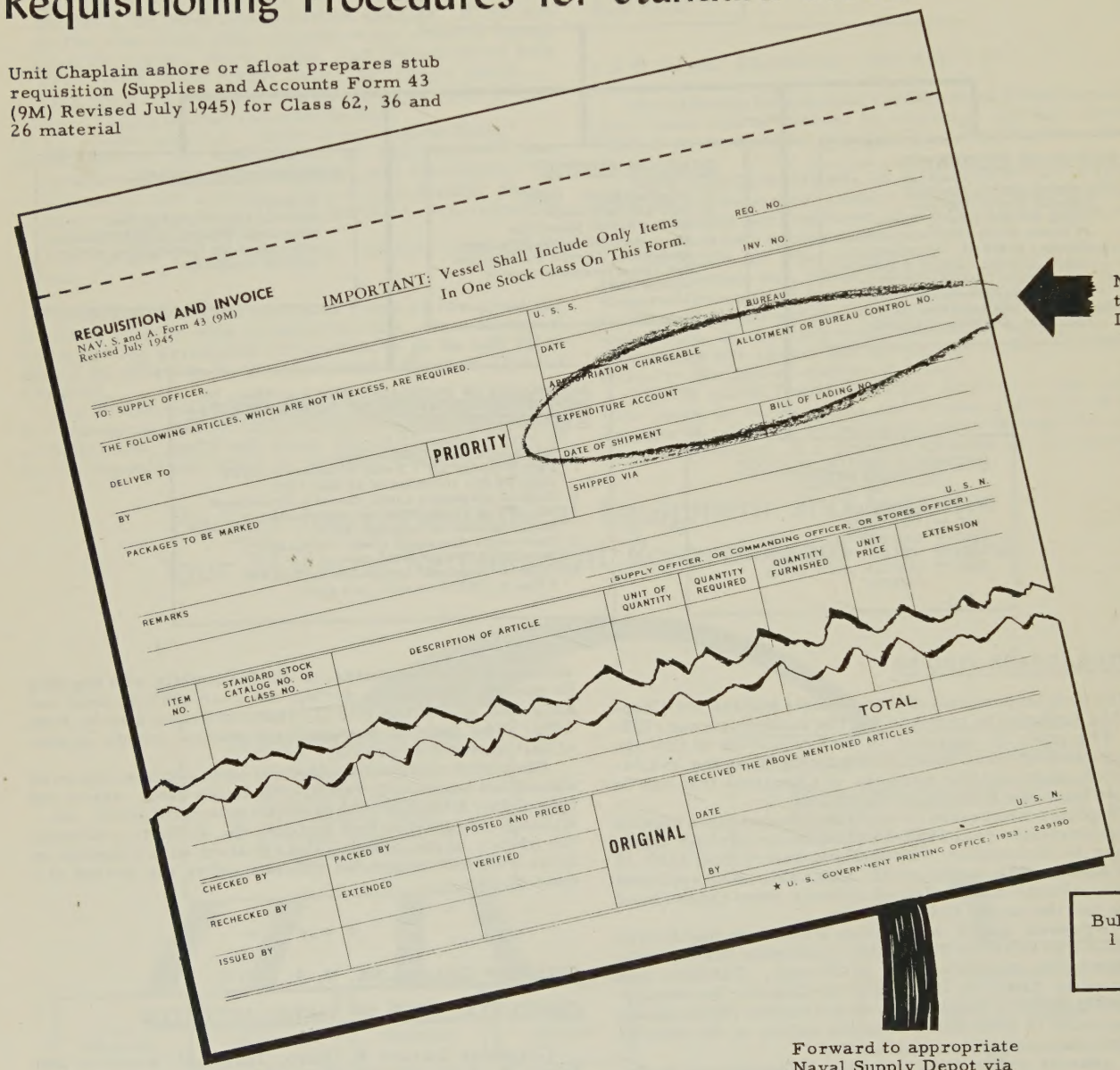
Chaplains Edward B. Harp, Joseph P. Mannion and James W. Kelly returned from a tour of Naval Activities in the European Area on 3 June 1954. The Chief of Chaplains and his party left Washington, D. C. on 10 May 1954. During this same period in 1953 Chaplain Harp and Chaplain Mannion toured Korea and the Pacific Area. On 20 April 1954 they returned from a tour of the 10th and 15th Naval Districts during which Chaplain Harp preached the sermon for the Easter Sunrise Service in the Panama Canal Zone. During the last part of 1953 Chaplain Harp or a representative from his office completed an official visit to all Naval Districts in the Continental limits.

During the European tour Chaplain Harp spoke to groups of chaplains concerning recent developments in the Navy and the Corps. Insofar as possible each chaplain was given the opportunity for a personal interview with the Chief of Chaplains.

Standard Procedures for Requisitioni

Requisitioning Procedures for Standard Stock

Unit Chaplain ashore or afloat prepares stub requisition (Supplies and Accounts Form 43 (9M) Revised July 1945) for Class 62, 36 and 26 material



NOTE: to be : Distri

BuPers- 1. App of f

Forward to appropriate Naval Supply Depot via Supervisory Chaplain

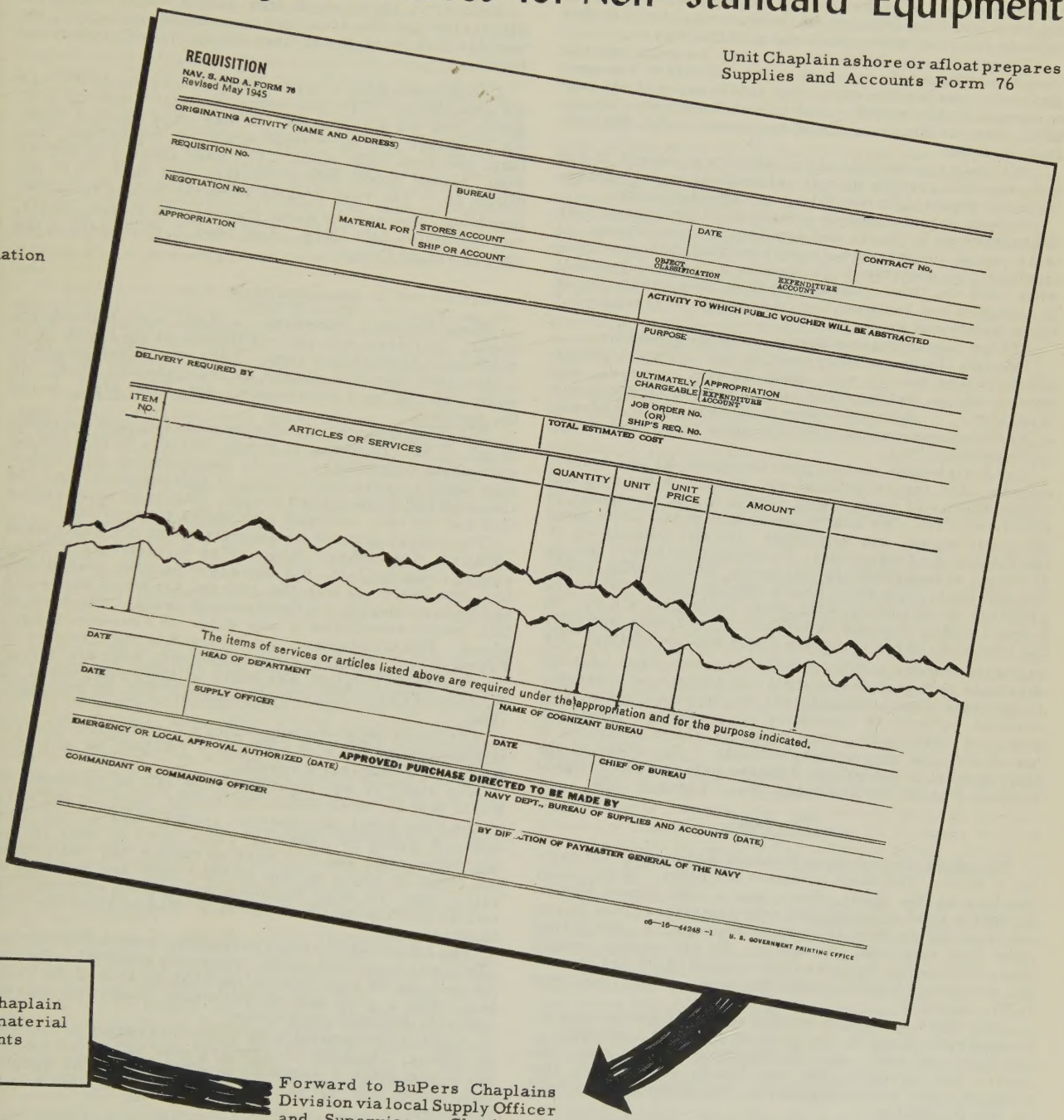
Naval District or Command Supervisory Chaplain approves for:
1. Material Requirements
2. Availability of Funds

Materials are then shipped to you.

Appropriate Naval Supply Depot

clesiastical Equipment and Supplies

Requisitioning Procedures for Non-standard Equipment



Unit Chaplain ashore or afloat prepares Supplies and Accounts Form 76

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Forward to BuPers Chaplains Division via local Supply Officer and Supervisory Chaplain

NOTE: Nonstandard ecclesiastical material will not be procured when Standard Stock items are available, except when the non-standard material is considered indispensable. Maximum utilization will be made of standard stock and non-critical items in lieu of brand name critical, and extra-specification items.

Quotable Quotes for Navy Chaplains

Most Navy Chaplains are called upon from time to time to speak to civilian or military groups on the Navy's concern for the spiritual and moral welfare of its personnel. Charles Haddon Spurgeon, the British Divine, once said "He who never quotes is seldom quoted." The following quotations from speeches or articles by The Secretary of the Navy and Flag Officers of the Navy is printed in this Bulletin for your information and possible use.

"Unless the capability, the brains, the guts, and the integrity of the people are up to snuff, the rest of it doesn't make very much difference. You could lose with the best equipment in the world."...Admiral Robert B. Carney, USN, "On the Shape of Ships to Come," ALL HANDS, January 1954.

"We hear a great deal about 'service morale.' It has been said that service morale is low these days. Perhaps 'morale' means different things to different people.

"Is high morale merely a state of vacuous happiness engendered by a placid and problem-free existence, or is it a proud, tough frame of mind conditioned to overcome troubles and obstacles? Is morale a fragile plant that wilts with the first cloud or the first chill wind? Or is it a rugged and resilient tree that bends to the gale but holds firmly and snaps back?

"There can be but one answer to these questions.

"Morale, in the military man, is that spiritual quality which causes him to rise about danger, reverses, and even boredom. By that standard our morale emphatically is not low".....Admiral Robert B. Carney, USN, Address at Recommissioning of HORNET, New York, New York, 11 September 1953.

"And this brings me to a point about which I feel deeply: namely, that the security of our country is the duty and responsibility of every living soul in it who is capable of effective action. We hear a great deal of talk these days about our rights, our privileges, and our immunities as individuals in a free society. We do not hear nearly enough about our responsibilities; our duties, and our obligations. Yet with every right there goes a responsibility; with every privilege an obligation; with every immunity, a duty. In a free society, it is the individual who is finally and fully the custodian of his country's affair and its destiny. We maintain that the group can hold no power, save what individuals vest in it; therefore it can assume no responsibility, save what individuals are willing to undertake. Our national security is ultimately your responsibility, and mine, as individuals, each doing his share according to his ability and our country's needs." Secretary of the Navy Robert B. Anderson, Address before a Philadelphia Bulletin Forum, Philadelphia, Pa., 9 March 1954.

The Bible

The whole concept of our Freedom and Democracy came out a Book. The Book is called the Bible. In the early chapters of the Bible, there was a man named Moses. He took a band of tormented runaway slaves from Egypt, got them safely away from their oppressors, and forged them into somewhat of a nation. He encouraged certain ideas of worship, and gave them a word which has become the watchword for Freedom ever since--"God made man in His image."

The whole concept of our Freedom and Democracy got started right there in that general spiritual conviction... the dignity of man...not the dignity of certain men, like rulers and dictators, but the dignity of all men. Our religion rests on that revelation. Our Democracy is built on that foundation.

In the Bible, and particularly in Jesus' spiritual concepts of God and man, all men can find the key to Victory, not only over one evil system, but in the larger cold war against all falsehood. Mankind, however, appears to come slowly to a realization that Freedom is fundamentally spiritual, and not to be won or held solely by limited material means.

The world into which Christianity was born held little Freedom for the common man. There were only two classes of people--the ruling class and the class of those who were ruled. Rome sat in the dictator's seat and pushed little people around. Jesus was crucified by the ruling classes because He said too much. There was not much free speech there.

Neither is there much free speech today among the peoples behind the Iron Curtain Again and again, the world is witness to the ageless struggle for Freedom and Peace.

It is fascinating to study the battle for Freedom through the generations. Freedom came in conflict with old tyrannies and old autocracies. It was often knocked down, but it always got up to fight again. It would fight, and lose, and then fight again. You read about it in history when Moses stood before Pharaoh and said: "Let my people go." You read it again when the barons stood before King John, and the great charter, the Magna Charta, was embodied into laws. You read it still again in the epic of Valley Forge.

America Born

When America was born, a thrill went through the world. For here was the realization of the hopes of so many down through the ages. Here was a free people in a free land who had shaken off the tyrannies of the old world, setting up a government--not of the elect, but of the elected.

The elected wrote laws which would safeguard the rights of all of us. Nowhere in human history have political documents embodied so clearly the Christian ideal of human dignity as the Declaration of Independence, and the Constitution of the United States. "All men equal before God and the law, endowed with rights inalienable."

The rulers and the aristocrats of the old world were appalled. Remember? They called it "mob rule." They said it could not last. But masses of peoples everywhere took new heart. It was the concept for which the world had been preparing for thousands of years. The birth of this nation stimulated a new surge of Freedom everywhere. The trends in all lands turned in the direction of Freedom."...Admiral Arthur Radford, Address before the Northern Virginia Assembly of the Brotherhood of St. Andrew Christ Church, Alexandria, Va., 22 February 1954.

The following story concerning a Communist Officer's attitude toward his men may prove valuable as an illustration in a Chaplain's speech.

The story is set right after the fall of Germany in World War II, when American forces were on the west of the Elbe River and Russian troops were on the east bank. A group of Russians came over to visit in the American zone and one Russian officer had had a little too much to drink on one of the trains and he began to raise cain. He drew his pistol and started shooting. In self-protection an American M.P. had to shoot him and he killed him.

The American division commander responsible for that particular area was rather concerned about the affair so the next day he went over to the Russian side of the river and, after a good deal of searching, found the Russian officer's division commander.

The Russian general hadn't even heard that he had lost an officer. The American general said he was very sorry but would make a complete investigation. The Russian commander was not particularly impressed, one way or the other.

Finally, the American said, among other things, that he would like to write to the dead Russian's family--his wife--and express his regrets. That sort of stumped the Russian. They didn't even know just what the man's address was. The American commander asked: "Well, how will his family know what happened to him?" The Russian looked at him blankly and said: "Well, he won't go home, will he?"

The Ensign CHC(P) Program and the Naval Reserve Chaplain Company

By T. C. Smith

T. C. Smith, LT., ChC, USNR-R, Commanding Officer Naval Reserve Chaplain Company 5-1, Louisville, Ky., is also a professor in the Southern Baptist Seminary in Louisville.

When Naval Reserve Chaplain Company 5-1, Louisville, Kentucky, was organized on 18 October 1949, little did I realize how valuable this company would be for the Probationary Program. However, at that time there was no Ensign ChC(P) program but through the efforts of Chaplain Robert W. Coe, Jr., who at that time was assigned the task of working with Reserve Chaplain Units of the Ninth Naval District, an experiment was worked out with Raymond Stewart and Robert Parker, students at the Southern Baptist Seminary who had served as line officers in the Navy in World War II. It was discovered that it would be possible for these two men to transfer from the line to the Chaplain Corps and receive commissions as Ensigns (Probationary). This was the beginning of what has now proved to be the life of our reserve unit.

It was not too long before the Bureau of Naval Personnel released a directive which permitted theological students to receive the Ensign ChC(P) commission and after completing their theological course to receive the superseding appointment of Lieutenant Junior Grade and go on active duty. Students from Southern Baptist Seminary and Presbyterian Seminary both in Louisville, Ky., became greatly interested in the directive and the possibilities of the program and after being commissioned were attached to our unit. Since the introduction of this program sixteen theological students who were attached to Company 5-1 have received the superseding appointment. Within a few weeks at least ten more men will be commissioned and be added to the unit.

There are countless values which come from this type of program, both for the students and for the men in the unit who have previously served as chaplains. While I was definitely interested in this plan from the very beginning, I have just recently become aware of its abiding values.

Another value of the Ensign ChC(P) program is the advantage one receives with respect to years toward retirement and longevity. If a theological student comes into the program at the beginning of his first year of seminary life, he will have three years' longevity when he goes on active duty and he may also earn some credit toward retirement as a Reservist. Through attendance at the meetings of the unit and correspondence courses a student may earn the points each year which are required for retirement.

Statements of those who have been Ensigns ChC(P) and are now on active duty or intend to go on active duty are possibly more valuable than anything that I could say concerning the program. The following are from men who were members of Naval Reserve Chaplain Company 5-1 as Ensigns ChC(P).

Chaplain Jack D. Hancox, LTJG, is assigned to Commander Transport Division Twenty-Four. "The Ensign ChC(P) program did several important things for me during my days at Southern Baptist Seminary. First of all it helped me to satisfy an obligation to my country. I was a vetern of World War II (3 years in the Navy), but when the Korean war came and so many of my veteran friends were going back on duty, I felt that I too should be in Korea. However, God was calling me into the ministry and I was just beginning to plan my seminary work. I came to the seminary and soon discovered the Chaplains Unit. It was just what I needed and I soon joined the group.

After two years as Ensign ChC(P) the chaplaincy had become an inescapable reality. I accepted the challenge of the chaplaincy feeling deeply satisfied that the Lord had placed me where he wanted me to be. Had it not been for the Naval Reserve Chaplain Company in Louisville, Ky. how would I have heard the searching question "What about the chaplaincy?" But I did hear it and I answered in the affirmative."

Chaplain Asa W. Jones, LTJG, is now assigned to the Seventh Recruit Training Battalion, Marine Corps Recruit Depot, Parris Island, S. C. "The ideal time for a young minister to examine his own mind concerning being a chaplain is while he is in the Ensign (Probationary) status. Through this program a student learns the customs of the Navy and the work of its chaplains. In addition correspondence courses can be taken. During my period of service (February 1951 - May 1953) as an Ensign(P) I completed three correspondence courses. It was my privilege to see some of the Navy's latest training films and to keep up with the new policies of the Chaplains Corps. The additional pay received as the result of my Reserve service has been extremely helpful. When I went to Chaplains School I learned that the knowledge gained from my status as an Ensign(P) afforded more time for study on those things with which I was not familiar. I highly recommend the Ensign(P) program and feel that more students should take advantage of it."

Chaplain Kenneth Soloman, LTJG, is with the Naval Receiving Station, San Diego, California. "I became interested in the Ensign ChC(P) program through the Chaplain Company 5-1, Louisville, Ky. It was my desire to become a chaplain in the Navy, and this program provided the opportunity to get experience before graduation. As an Ensign(P) one becomes acquainted with the organization, operation and military decorum of the Navy. As a member of Reserve Company 5-1, I was oriented to the life of a Navy Chaplain. I gained a vision of the many opportunities for service to 'God and country.' This program will give men in the seminaries a composite picture of the life and work of a chaplain."

Theological students who enter the ChC(P) program have a decided advantage over the students who enter the Naval Chaplaincy not having received these benefits. An Ensign ChC(P) who is attached to a Naval Reserve Chaplain Company will receive the advantage of the experience of men who have served as chaplains and will thereby be able to avoid some of the mistakes which are sometimes made by those who are unprepared for this calling. Some men who enter the chaplaincy are not fully aware of what they are getting into and for that reason they become disillusioned and discouraged.

Through the training lectures, discussions, films and demonstrations the reserve unit is able to train and equip a chaplain to such an extent that he will have a decided advantage over his classmates in the Chaplains School. This is not to say that the reserve unit through its program for Ensigns ChC(P) is trying to compete with or take the place of the Chaplains School but an attempt is made to supplement the instruction they will receive at the Chaplains School.

Since line officers begin as Ensigns or Second Lieutenants there will be a more sympathetic understanding of what other officers in the Navy and Marine Corps have undergone if a chaplain begins with the same rank.

For seven years I have taught Greek and New Testament Interpretation at Southern Baptist Seminary and during that time I have learned that some students are more concerned for the degree toward which they are working than for the content of the courses which will aid them in the future. This attitude is possibly expressed because there is no immediate objective for the student. I have observed the Ensigns in our unit and have discovered to my great joy that since they have already decided on the chaplaincy they are concerned for the content of the courses and thereby possibly receive more from their theological education than the average student.

Since our unit has been meeting on the campus of the seminary, the whole student body has come to have a higher appreciation of the chaplaincy. When the students read or hear the announcements of our meetings, they realize that the chaplaincy is highly important.

The Silent Ministry

(The Chaplain's Use of Religious Literature)

By
CHAPLAIN CHARLES H. SWIFT, JR.

So often I think of the Parables in which the kingdom of Heaven is likened to a mustard seed and a bit of yeast. For in these Parables we have a dramatic picture of the mustard seed silently yielding to the Laws of Nature and becoming a great tree or the yeast silently leavening the measure of dough. In our modern day, when the spectacular has become commonplace and even expected, I wonder if we aren't prone to overlook an important part of the ministry, which, to say the least, is not spectacular, yet which is capable of producing results in the same proportion as the mustard seed or the yeast. I like to refer to it as "the silent ministry."

It came to my attention, one day not long ago, as I looked out of my office into the waiting room where three young sailors were waiting to see me. In this room is a table upon which are several New Testaments, Bibles, and copies of Upper Room, all for free distribution. The thing which struck me about this scene was the fact that each of the three sailors had picked up a Bible and was reading in it while waiting his turn to see me. Each of these lads had a problem, and each one had picked up a Bible while waiting. The outcome of this particular happening was that two of the lads asked if they could keep the Bible as they did not have one I suggested certain scriptures for them to read which had direct bearing on their problems.

I began to think about this "silent ministry," and I can recall many such incidents that had occurred which, although noticed by me, had not impressed me too much. I remembered how often I have seen lads pass this table and pick up a copy of the New Testament or Bible, and how often some have stood before the display of pamphlets handing in their rack on the wall, and select several to take with them. Now, however, I feel there is a point to be made out of these experiences. When a person has a real problem which threatens his future happiness, he does not want to hear paliative platitudes which do not provide the real answer. Almost unconsciously he is driven to seek the answer in the book which has provided the answers to man's problems. More often than not, he has a background of Sunday School and Church attendance, but since he "grew up" he got away from it. Yet when he faced an overwhelming problem, he returned. His extremity became God's opportunity. The result in many instances was that these lads began to attend divine services in the Chapel on Sunday and as time went on their problems were overcome and the "seed" sown by their experience of the "silent ministry" began to grow.

Another phase of this "silent ministry" is illustrative of its importance. Each man reporting for duty aboard this activity goes through a checking in routine which includes a stop at the Chaplain's office. A Religious Census Card is made out on each person, which gives the Chaplain a picture of the man. If the man indicates that he is a church member, he is invited to attend the services on Sunday and handed a copy of "I Go To Church Sunday" by Dr. George W. Crane and "Beatitudes of Christian Worship" by Dr. Perry E. Gresham. If the man, as is often the case, has been irregular in his church attendance in the past, these little pamphlets serve as a stimulus to reestablish a plan of regular attendance. We do not embarrass the man by asking him about his past habits or censure him. We only ask him to read the pamphlets. The "seed" is sown, and often the result is regular attendance. If the man is not a Church member, he is handed in addition to the two pamphlets named above, a copy of "The Importance of Church Membership" by Donald F. West. Again, nothing is said which would be embarrassing. Through the "silent ministry, "the "seed" is sown. While I can not give any spectacular statistics on the results, I have personally been told by some of these men that they have gone ahead and joined the church of their choice in town.

In my counselling, when I discover certain needs in the person whom I am counselling, I often hand him two or three pamphlets which were written to meet the specific needs. He can read these pamphlets when he has a few minutes alone, and he can reflect on what he reads. I always tell him that after he reads the pamphlets, if he has any questions about what he has read to come back and we would discuss them. In many instances this has led to some fruitful discussions both from the standpoint of the man and the Chaplain.

Out of these experiences in "the silent ministry" has come an important conclusion which, while implicit in my opening statements, I would like to make explicit. Although the spectacular has become commonplace, let us not underestimate the power of "the silent ministry." With the Bible first and a selection of well written pamphlets at hand any Chaplain or Minister is ready to start his "silent ministry" of sowing the "seeds," which although they may be like the mustard seed in size, possess a tremendous potential. And suddenly we awaken to the fact that the results are many times even more spectacular than the results produced by more spectacular methods.

Chaplain Regan

Chaplain Riddle

RETIRED NAVY CHAPLAINS PASS AWAY

Captain Thomas Francis Regan, ChC, USN, (Ret.), died on 17 February 1954 in the Naval Hospital, San Diego, California. He was commissioned a chaplain in the Navy on 13 April 1917. During his 28 years of active duty he served on many ships and stations at home and overseas. He was buried in Milwaukee, Wisconsin.

Commander Truman Post Riddle, ChC, USN, (Ret.), died at Southfields, N. Y. on 8 April 1954. He and his wife were en route to Europe for an extended visit. Commissioned as a chaplain in April 1916 he was retired in June 1940. He was buried in San Diego, California.

EDITORIAL NOTE

Protestant Chaplains who have not yet received their copy of the new edition of the The Chaplain and His Use of the Bible, published by the American Bible Society and edited by Chaplain James V. Claypool, USNR, may request them from Chaplain R. H. Ellingson, USNR, 450 Park Avenue, New York, N. Y. The General Commission on Chaplains, 122 Maryland Avenue, N. E., Washington 2, D. C., is in the process of revision and enlarging the BIBLIOGRAPHY OF PAMPHLETS AVAILABLE TO CHAPLAINS. It is expected that this revised edition of a booklet which has been most valuable to chaplains in the past will be available late this Summer.

Catholic Chaplains may request copies of "Guide to Greetings" from the National Catholic Community Services, 1312 Massachusetts Avenue, N. W., Washington, D. C. This booklet gives helps on leading discussion groups and for counselling. It contains an extensive bibliography covering materials which will be of interest to Catholic Chaplains and Servicemen.

Jewish Chaplains may secure a Bibliography concerning Jewish Literature by addressing their request to the Commission on Jewish Chaplaincy, National Jewish Welfare Board, 145 East 32nd Street, New York, N. Y.

continued from page 3
our personnel. It is not primarily to enable men to meet the ordeal of battle, although that certainly is part of it. It is not just a moral shot in the arm that will send them forth to meet the enemy courageously. It is far more than that. It is a program that deals with the total man and it touches every area of daily life, whether in or out of combat. When life thrusts its problems upon us, when conflicts rage, when duty calls as never before. a man must be buttressed with far more than physical might. He must have such attributes as courage, truthfulness, dependability, respect for himself and for others. When the going is tough, whether in military or civilian life, the man who possesses integrity is not likely to shirk his duty. Or, the man who has a high sense of loyalty is not likely to neglect another in peril in order to save his own life. Or, the responsible man is not going to side-step his obligations, however difficult or demanding they might be. In other words, we are seeking to develop self-discipline. It is discipline not imposed from without but motivated from within. It is discipline based on God-given principles -- principles that recognize the dignity and the human rights of all men everywhere. And most of all, it is discipline grounded in and motivated by a still higher allegiance and loyalty of Almighty God.

My friends, we are living in an age that demands great men and great women. Great, not only in the sense of possessing strong bodies and alert minds, but great in possessing high moral principles and purposeful motivation. The age in which we are living is a difficult one and it is not always fully understood by most of us. President Eisenhower described it recently as 'The Age of Peril.' Mr. George Sokolsky, the famous newspaper columnist, says, "It is now the time of eternal war." Sir Winston Churchill remarked several months ago: "In all human history, this is the most difficult generation in which to be born." The Roman Catholic Bishops, at their last annual meeting in Washington, placed the following statement in their pastoral letter: "An alarming parallel exists between the situation facing us today and that which faced the Roman Empire 1500 years ago -- barbarism on the outside, refined materialism and moral decay within The Roman Empire desintegrated from within and moral corruption was the main cause." Finally, Arthur Cohn, in the Saturday Review, said, ..."this may well be the great turning point in American life and history -- either we move upwards to a larger place in the moral application of the laws of God, or we go down in shambles because we failed to grasp these verities of life."

This, in brief, is the picture of our world as viewed by a few of our thinkers and observers. It is not a pretty picture -- in a way it is a disturbing one. We in the service who have the responsibility of caring for your sons and daughters are concerned about it. This moral guidance movement within the Naval Establishment is one of the evidences of our concern.

I know that you are concerned about it too. You parents, mothers and fathers, are vitally concerned about the moral and spiritual lives of your sons and daughters. You who are teachers and clergymen, business leaders and welfare workers, are also concerned, even as you love your country and your fellowmen.

But the question is: Are we concerned enough? Are we really disturbed about the great moral and spiritual issues that face your life and mine? This is a demanding and a testing age and we must never forget it. This is an age that calls us away from our ivory towers of complacency and indifference and sends us into the market-place to deal with life's sterner realities. It calls us as it called Jesus twenty centuries ago when he went forth to change the hearts of men with a vision of eternal destiny. Jesus was concerned as he walked along the roads of Galilee, sharing with all classes and conditions of men the eternal truths of Almighty God. He was concerned with segregation at a well, and a woman of Samaria found new life. He was concerned with a materialistic ideology, a monetary morality, and Zaccheus became a new man. He was concerned with all manner of men, and wherever He went dignity and hope came to life.

We can never hope to equal His example in the field of human growth and development. However, we can imitate. We can dedicate the talents with which God has blessed us toward His glory and for the welfare of our fellow men. Materialism, humanism, atheism, communism, will never be overcome by a passive indifference. We of the Navy and Marine Corps have learned that the only defense is an offense.

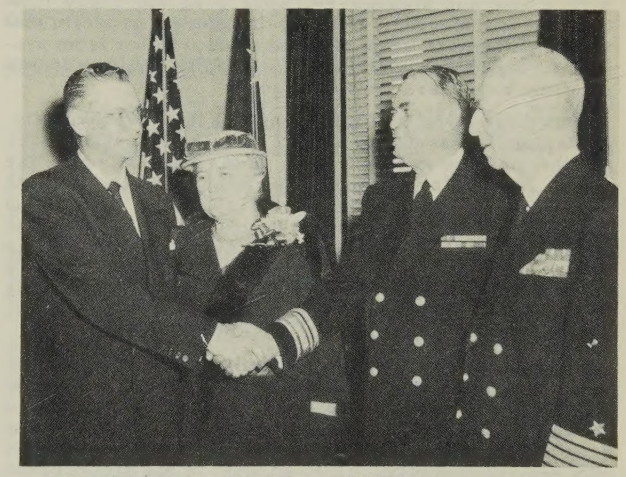
Ladies and gentlemen, I propose that in God's name we attack!

NAVY LIBRARY MANUAL

The Bureau of Naval Personnel has prepared a manual, Shipboard Libraries and General Libraries Ashore NAVPERS-15862, which gives technical information to be used as a guide for naval personnel responsible for general libraries. Distribution of this manual is being made to all Naval Activities. Chaplains who have to do with libraries are encouraged to take advantage of the technical assistance available in this manual.

CHAPLAINS NEW DRESS UNIFORM REGULATIONS

Navy Chaplains are not required to have or to wear the Dinner Dress or Full Dress uniform, and sword which will be required of certain officers of the Navy after 1 June



MONSIGNOR MAURICE S. SHEEHY, was sworn in last April as the first chaplain of the Naval Reserve to be promoted to Rear Admiral while on the active list. SecNav, Robert B. Anderson (Now Deputy Secretary of Defense) congratulates Chaplain Sheehy after administering the oath of acceptance. Also shown in the picture are Mrs. Ellen Sheehy, mother of Chaplain Sheehy, and Fleet Admiral William D. Leahy. During the ceremony, held in the office of the Secretary of the Navy, Secretary Anderson made the following remarks: "In the ceremony of swearing in Admiral Sheehy, tribute is not only paid to him but through him to all the chaplains of the Chaplain Corps of the U. S. Navy."

"In our efforts to provide the material things required for the accomplishment of the mission of the Navy, at times, we lose sight of the people who comprise the Navy. In these days when we have made such progress in the development of scientific things, we must ever keep before our eyes our obligations to God as well as those things which constitute the higher values of life."

"The Chaplains of the Navy are the ones who make it possible for all of us to draw close to Almighty God and to appreciate the most important things in life. On this occasion, then, we pay tribute to Admiral Sheehy as well as to the Chaplains of the Navy, the Army, and the Air Force."

PLAYING FAIR WITH ALL DENOMINATIONS

by Joe Dana (Navy Chaplain during World War II)

Every Protestant chaplain is faced with the responsibility of being fair to the various religious groups to which he ministers. He realizes that fairness in the program he offers to the personnel of his unit is an important essential. At the same time he knows that conducting an impartial program for all the people in his unit is most difficult.

Every chaplain sees a great variety of doctrine and church loyalties represented in his unit. He realizes that none of the men there have any choice as to who their chaplain shall be. He knows they represent religious experience as broad as from the extreme free church service to the high-church rituals of the liturgical bodies. He appreciates the fact that their religious beliefs span the whole range from the conservative Baptist to the liberal Unitarian. Every time he faces them in church services he is conscious of the need to be fair to all. When he thinks of the total religious program on his ship or station he knows it must be such that no man in the unit it left out.

However, his responsibility for fairness to the men and women of the Armed Forces goes beyond the limits of the individual base or station or ship. Officers and enlisted men alike do a good bit of moving about in the service. Usually they cannot have a choice as to where they will go or the unit to which they will be attached. It is sometimes confusing for them to become acquainted with a new and strange religious program every time they are transferred. We need therefore a program that will be uniform in basic structure and practice from station to station so that they may readily join in the new program any where they must go.

But there is yet a different angle in this responsibility. A chaplain has a duty to be fair to both his predecessor and the man who succeeds him. This situation is peculiar to the Armed Forces and quite unknown in the civilian churches. In the ordinary local church it is common practice for all ministers of that church to be from one denomination. It is assumed that a new pastor may make certain minor changes, but that he will in large measure carry on the program of his predecessor. He builds his program with diligence because he can be certain that his successor will carry on with most of it.

In the Armed Forces a chaplain is ordinarily preceded by a man of different theological training and ecclesiastical affiliation and practice. If each chaplain carries on a strictly denominational program, he will usually have to drop all the program he finds on the base and begin again with his own methods. This is unfair to his predecessor who has labored with care, concern, and energy. In turn, if any chaplain knows that most of what he is laboring to build will be dropped by his successor, he is likely not to give the heart and mind to it that he should.

The program on every base, station, and ship should be fairly uniform in content and method so that any chaplain could step in at any time and carry out the on-going program. Only with such uniformity can any chaplain build with any real assurance that the one who replaces him will make the most of what he has built.

The chaplain also needs to be fair to his own ministry. Many people do not understand that the chaplain is a full-fledged minister and that his assigned unit is as much his parish as the local church is the parish of its installed minister. This misunderstanding often lends ministers in nearby cities to expect that the chaplain will tear his parish apart and parcel his people out among the neighboring churches.

The only way for the chaplain to gain proper recognition as the pastor of a parish--and thus be fair to his own ministry--is for the chaplain to conduct a full program of religious activities which are of such a nature that every Protestant on the ship or station could reasonably be expected to take part. Surprisingly enough, it is only out of such a full and integrated program that the chaplain will have the means and people for any meaningful cooperation with the churches of the community. In being fair to himself and building a full program in the service the chaplain is not being unfair to the pastors of the community--rather he is putting himself in a position to cooperate more fully with them.

Yes, the chaplains of the Armed Forces need to be fully fair to each other, to the people they serve, and to themselves. The real question is: How can that best be accomplished?

Armed Forces Chaplains have sought a partial answer to this question by asking Protestant groups and agencies to combine their efforts with the chaplains in making available integrated and fully interdenominational programs in two areas of concern.

By means of many conferences during the last three years, the Protestant Church owned Publishers Association has worked out with the Armed Forces an integrated church school curriculum. This was no easy task and many very intricate arrangements were necessary. Nevertheless, the Publishers Association now offers to the chaplains a Sunday school program that all will back. It is the hope of church bodies that every chaplain will use this program for the children from their churches that are in his parish. It is also their hope that its use will be so widespread that the children will find the same program no matter how many times they may move. It is the chaplains best way of playing fair with the children of his people.

During these same three years the major Protestant denominations have given a similar answer in another program--this time in the field of youth fellowship for the men and women of the unit. Convinced that the only way they could be fair to the chaplains and the young people themselves was to offer and support one integrated fellowship program in which all their youth could unite, they started the United Fellowship of Protestants. Together they offer this program to the chaplains in the hope that each of their young people, on any station or ship, will have the opportunity to take an active part in the program. As the young people themselves put it in a special resolution of the 1953 General Council of The United Christian Youth Movement (UCYM):

Because we remember that many thousands of our church young people are in the Armed Forces and many more thousands will be going in:

Because we are convinced that young people everywhere need the companionship and inspiration of a fellowship group to strengthen their religious life and make it effective:

Because we believe that the structure of the Armed Forces requires one interdenominational program which all chaplains can use and to which all our young people could belong:

We have been vitally concerned with the action of our churches in setting up the United Fellowship of Protestants. We reaffirm our conviction that the United Fellowship is the logical extension of the program of each of our churches to the Armed Forces.

We reassert our determination to support this program and make it known in our churches and councils.

We urge every chaplain to meet the needs of our young people in his unit or base by sponsoring the United Fellowship program for them.

We urge chaplains to make THE LINK available at the chapel for the use of our church service men and women.

We urge every denomination to include in its fellowship programs frank and full discussions of problems faced when young people leave home in order that they may be better prepared to meet those problems.

We urge every church to make its youth acquainted with the United Fellowship program and point those who enter the Armed Forces toward taking an active part in it.

Every chaplain has the right of any minister to make his particular emphasis and develop his own methods. This liberty is limited only by his conscientious attempt to be fair to the people he serves and the chaplains with whom he serves. In order to make this liberty as broad as possible the churches have deliberately stayed away from organizational structures. In both these instances the program is made available to the chaplain with the full understanding that he is free to use if in any way he wishes. There are no rules or methods laid down, no charters given, no plan of organization to follow. During the past two years the chaplains have used the United Fellowship program in all kinds of situations all over the world. They have shown remarkable ingenuity at times in making it a part of their total program.

This is as it should be. The churches offer this program only through chaplains and, in doing so, they expect each chaplain to use it as he can. They simply hope that the program will enrich the religious life of the Protestant youth in the Armed Forces and make it easier for each young person to be active in the chaplain's program on the base. There is no pride of authorship or glory of organization but only a sincere attempt to help the chaplains in a vital ministry to the people who will lead whatever church there is in the future.

There is also a sense in which the chaplains owe a duty to be fair to the churches from which their parishoners come. Surely the chaplain should be fair to the churches and find a way to make these programs available to this large segment of his people.

In the midst of all this the individual chaplain must remember that he is in the Navy as a clergyman of his particular religious faith, and that the Navy expects him to continue his ministry and religious stewardship in the spirit of the church in which he was ordained.

Playing fair with himself, his brother chaplains, the people of his unit, and the churches to which they owe allegiance is not easy for any chaplain. Yet--can a Christian minister do less than try?

NOTES FROM THE PERSONNEL BRANCH

OFFICER DATA CARD

Chaplains are reminded that they are required to submit Officer Data Cards, NavPers-340 (Rev. 10-51) Report Pers 3-14, annually (on 1 August) and when significant changes occur. Inasmuch as Data Cards are carefully screened and constantly employed when change of duty involving chaplains occurs, careful consideration should be given to the preparation and submission of these cards. Please note that an opportunity is afforded to express preferences for sea, shore, and foreign shore duty, and that three (3) selections may be indicated. Since it is not always possible to grant first choices, equal care and attention should be made to second and third choices. Reasons for preferences may be expressed in the "Remarks" section and in available blanks on the reverse side of the card.

New cards should be submitted whenever significant changes occur. A change of station, promotion, a change in the family situation, and new preferences for duty are all considered to be significant changes and should prompt the submission of a new Data Card.

While letters to the office of the Chief of Chaplains regarding duty assignments are not discouraged, chaplains should be aware that the Data Card is a better expression of desires than any other form of correspondence inasmuch as it gives a comprehensive picture of the pertinent data required in making an assignment.

COPY OF YOUR ORDERS PLEASE

Chaplains are again reminded that a complete set of orders with all endorsements should be submitted to the Chief of Chaplains upon reporting to a new duty station. It is essential that these orders be sent in not only to maintain a correct roster of Navy Chaplains but to assist the detail desk in carrying out the over-all rotation policy of the Chaplain Corps.

OLDEST LIVING NAVY CHAPLAIN TO BE HONORED

Curtis Hoyt Dickins, USN (Ret.), oldest living Navy Chaplain, will be honored in a ceremony to be held at 1200 on 22 June 1954 at the Naval Shipyard in Philadelphia, Pennsylvania. A large picture of Chaplain Dickins and a plaque will be placed in the Library of the Shipyard which is being named in his honor.

NAVY CHAPLAINS RETIRE

Commander Carl M. Sitler, ChC, USN, was retired from active duty as a Navy Chaplain on 1 April 1954 after over 23 years' service. He has been appointed as the first service pastor in West Germany by the Lutheran Service Commission.

Captain John E. Johnson, ChC, USN, is retiring from active duty as a Navy Chaplain on 30 June 1954 after 30 years' service. Since June 1950 he has been the Fifth Naval District Chaplain.

Captain John P. Forsander, ChC, USN, is retiring on 30 June 1954 after 30 years' service as a Navy Chaplain. In October 1953 he reported as Senior Chaplain of the National Naval Medical Center from Pearl Harbor where he had served as Fourteenth Naval District Chaplain since May 1951.

ENSIGNS PROBATIONARY TRAINING PROGRAM

The Chief of Naval Personnel has approved an eight week active duty training program for Ensigns Probationary, ChC, (1135), commencing on 1 July 1954. The training will be given at the Chaplains' School of Indoctrination, Schools Command, U. S. Naval Base, Newport, Rhode Island.

The course of training will generally be based upon the indoctrination now given to newly procured chaplains. Many hours will also be devoted to field work in the various fleet and shore activities in the Newport area.

The active duty training period will be available to Ensigns Probationary, ChC, (1135), who have advanced sufficiently in their seminary work so as to be eligible for full ordination by September 1955. Information as to the procedure for applying for this training can be obtained from the District Chaplain and the District Coordinator of Reserve Training.

Those taking the training will receive full pay and allowances as Ensigns for the eight week period. Suitable uniforms will be issued at the school. The only uniform expense to the trainee will be approximately $15.00. This will be for brown shoes, brown socks, a web belt, and collar and overseas hat insignia.

Those who participate in this training program will thereby obligate themselves to accept a superseding commission of Lieutenant (junior grade), ChC, USNR, after ordination to serve in the Reserve for a period of eight years, if the commission is offered. There will be no obligation on the part of the trainee to come on active duty after ordination. He may, of course, apply for active duty and his application will be given careful consideration. Those not coming on active duty will be placed in the Ready Reserve.

Such a training program will result in the building up of a pool of Reserve Chaplains who could be brought to active duty with the minimum amount of training in case of mobilization.

It will also give the theological student an understanding of the mission of the Navy Chaplain. This knowledge will assist him in deciding later on as to whether he feels he should serve as a clergyman in civilian or military life.

The Navy will utilize this opportunity to evaluate the future clergyman as to his suitability for the Naval Chaplaincy.